CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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SELECTED.

From the Unitarian Miscellany.

DISCORDANCIES OF TRINITARIANISM.

We have heard Trinitarians complain that they cannot find out what Unitarianism is; that we disgagree among ourselves, and that if we will only condescend to fix on one system in which we can all unite, they shall then feel themselves able to examine it.

Such speeches we have always considered as harmonizing remarkably well with the modest self-complacency which distinguishes the orthodox, and which makes them so quick sighted to the mote in a brother's eye, and so innocently unconscious of the beam which is in their own.

But we will now undertake directly to answer this ill-timed sneer, and to prove, in the first place, *that Trinitarians disagree among themselves*, and secondly, that with regard to the Supreme Being, *Unitarians do not disagree at all.*

In proving the first position, we shall not deem it necessary to bring forward the different opinions of the fathers, because every scholar knows how discordant they are, and because our business is rather with the trinitarianism of later days. We will however begin with the ATHANASIAN CREED, as that formula is acknowledged by all the established churches in christendom. It speaks thus of the doctrines of trinity.

"The Father is Almighty, the Son is Almighty, and the Holy Ghost Almighty; and yet there are not three Almighties, but one Almighty.—The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost *is of the Father, and of the Son*; neither made, nor created, nor begotten, but proceeding."

We will now bring church against church on a very important article of this creed. THE GREEK CHURCH holds, that the Holy Ghost "*is from the Father only*, and *not* from the Father and the Son," and therefore takes the liberty of altering the creed on that point.

And as an American church has as good a right to contradict the Athanasian Creed as any other church, the NEW HAMPSHIRE GENERAL ASSOCIATION have said that "Father, Son, and Holy Ghost are *names of office, not of essence*; these three are self-existent persons in one God." This appears to be no trinity at all;—but far be it from us to anathematize as heretics so respectable a body; or to tell them on the authority of the Athanasian Creed, that "without doubt they shall perish everlastingly."

Neither would we lay the venerable BAXTER under that curse, though he advises us "to be none of those who shall charge with heresy all who say the three persons are *God understanding himself, God understood by himself*, and *God loving himself*." This likewise is no trinity at all.

"What are my admiring thoughts of God?" says DOOLITTLE on the Assembly's Catechism, "one single essence, yet three in subsistence; that one cannot be the other, yet all three are one, that really *are distinct*, yet really are the same."

As if on purpose to disturb the good man's "admiring thoughts," comes Dr SOUTH, and asserts that there is "one infinite eternal mind, and three somethings that *are not distinct minds*."

And then comes Dr SHERLOCK to refute Dr South, by insisting that "the Father, Son, and Holy Ghost, *are as really distinct persons, as Peter, James, and John*; each of which is God. We must allow each person to be *a God*. These three infinite minds are distinguished, *just as three created minds are*, by self consciousness."

We next introduce our friend Dr HOPKINS, in opposition again to the Doctor last named, assuring us that "it must be carefully observed, that when this word (person) is applied to the Father, Son, and Holy Ghost as three distinct persons, *it does not import the distinction as when applied to men*."

Dr WATERLAND's idea of the trinity was that of "*three proper distinct persons*, entirely equal to, and independent upon each other, yet making up one and the same being."

But Dr WALLIS, who called himself a trinitarian, and perhaps with about as much reason as any of the above Doctors, says, that "the Father, the Son, and Holy Spirit, *are no more three distinct intelligent persons, than the God of Abraham, the God of Isaac, and the God of Jacob, are three Gods.* He further says that "the three persons are only three *external relations* of God *to his creatures*, as Creator, Redeemer, and Sanctifier;" while Dr South had said that the three persons are three postures, or *internal relations* of the one substance of Deity *to itself*."

The real doctrine, however, is best explained by ARCHBISHOP SECKER; because his explanation contradicts itself two or three times in the course of one sentence; which is just as it should be. It is this. "Since there is *not a plurality of Gods*, and yet the Son and Spirit are *each of them God* no less than the Father; it plainly follows, that they are in a manner by us inconceivable so united to him that these *three are one*, but still in a manner equally inconceivable so distinguished from him, that *no one of them is the other*." It follows very plainly indeed.

We are told in the Athanasian Creed, that "in this trinity *none is afore or after other*;" but Mr SPAULDING tells us that "the divine principle necessarily supposes *an order* of divine persons, viz. a covenant maker or mover, which gives the idea of the first person; a covenant subject or one brought into covenant, which gives the idea of a second person; and a covenant interest, which gives the idea of a third person. And here again a trinity is implied; first, the inaugurator, or one who anoints; second, the inaugurated, or one who is anointed; and third, the oil, which the anointer pours, and the anointed receives."

The following is BISHOP BEVERIDGE's explanation of the trinity.

"If I say the Father, Son, and Holy Ghost be three, and every one *distinctly God*, it is true; but if I say they be three, and every one *a distinct God*, it is false. I may say the divine persons are distinct in the divine nature, but I cannot say the divine nature is divided into the divine persons. I may say God the Father is one God, and the Son is one God, and the Holy Ghost is one God; but I cannot say the Father is one God, and the Son another God, and the Holy Ghost a third God. I may say that the Father begat *another who is God*, yet I cannot say he begat *another God*. And from the Father and the Son proceedeth *another who is God*, yet I cannot say from the Father and the Son proceedeth *another God*." This elucidation of the mystery is so acute, hair-splitting, and logical, that we cannot but recommend it to any who are in want of a truly mysterious plan.

The equally intelligible explanation of BISHOP GASTRELL, however, may be preferred. "The Father includes the *whole* idea of God, *and something more*; the Son includes the *whole* idea of God, *and something more*; the Holy Ghost includes the *whole* idea of God, *and something more*; while altogether the Father, the Son, and the Holy Ghost make *one entire God, and no more*."

Dr THOMAS BURNET "maintains one self existent, and two dependent beings, but asserts that the two latter are so united to and inhabited by the former, that by virtue of that union, divine perfections may be ascribed, and divine worship paid to them." In opposition to the Athanasian Creed, which says that the Son is begotten and not created, and that the Holy Ghost is neither created nor begotten, but proceeding, he avers that "the Son and the Holy Ghost *are created beings*, and are Gods only by the indwelling of the Father's Godhead."

BISHOP BURGESS teaches, that "the Father is a person, but not a being, the Son is a person but not a being, and the Holy Ghost is a person but not a being, and these three nonentities make one perfect being."

The doctrine of THE FRENCH AND BELGIC CONFESSION, is that "the Father is the cause of all; the the Son is his wisdom and word, and the Holy Ghost is his virtue or power."

A CONNECTICUT DIVINE informs us, that "we may consider God as standing in a circle; standing on this part he is the Father, on that he is the Son, and on the other he is the Holy Spirit."

And HEBER, in his Bampton lectures, discovers to us the secret, that "the Father is the first person in the trinity, the archangel Michael the second, and the angel Gabriel the third."

We do not ask our readers to understand, or to attempt to understand, the following exposition of the trinity by Dr BARROW, but only to read it over with attention, as the system which Dr MILLER, in his *Letters on Unitarianism*, represents as the common belief of the orthodox, and adopts as his own. He introduces it thus.

"We mean to express a certain (to us mysterious) threefold mode of existence, in the one living and true God, which carries with it the idea of an INEFFABLY GLORIOUS SOCIETY in the Godhead, and lays a foundation for the use of the personal pronouns, I, Thou, He, in that ever blessed society. In short, to employ the language of Dr Barrow, we believe, 'That there is one divine nature or essence, common to three persons, incomprehensibly united, and ineffably distinguished; united in essential attributes, distinguished by peculiar relations; all equally infinite in every divine perfection; each different from the other in order and manner of subsistence; that there is a mutual existence of one in all, and all in one; a communication without any deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or succession, without proper casualty or dependence; a Father imparting his own, and the Son receiving his Father's life, and a Spirit issuing from both, without any division or multiplication of essence. These are notions which may well puzzle our reason in conceiving how they agree, but should not stagger our faith in assenting that they are true.'"

Several other discordant systems of Trinitarianism might be added to the above; but for the present these will suffice to show, that there is not such an exact agreement among the orthodox, as to warrant their making a want of agreement an objection against Unitarianism.—But we are tempted to especial wonder at their effrontery, when we consider the fact, that with regard to the Supreme object of belief and worship, *Unitarians do not disagree at all.*

The supreme object of belief and worship is God. Now all Unitarians accord in maintaining that God is in the strictest sense *one*—one being in one person, and not in three, nor any other number of persons. *Here is perfect agreement on the most important point of doctrine.*—God, in the Unitarian's creed, stands alone, and there is no other God beside him. There is not the least discordancy among us, when we come to the great Creator, Upholder, and Preserver of all things. We all unite, when we contemplate the eternal throne. In our opinions on the person of Christ, it is true that we differ. Some regard him as a man, and others as an angel or superangelic being; but all believe him dependent and created; none make him equal with the Father, or a part of the Divine existence. The discordancies of trinitarianism begin with the very first article of all religion, the being and nature of God, but here Unitarians are at peace and in unison. And on the mere question of agreement or disagreement, what candid mind will fail to acknowledge the immense advantage on the side of Unitarianism?

Reviewing the list of clashing opinions which we have given, we are impelled also to ask, what could have blinded those men so completely, that they were not led to suspect the truth of a doctrine, which they not only differed widely in explaining, but to explain, or rather to state which, they were obliged to resort to words and phrases for which the Scriptures furnish no authority or justification? Where do they find in the whole Bible any thing like this confusion of sounds, and these indistinguishable distinctions? The sacred pages give them no example. Why then do they palm their own base coinage on the world, for the pure gold of the gospel?

And finally we would observe, that when any of our brethren are solicited to adopt the trinity into their creed, it will always be fair to ask in return, which trinity? They are so numerous and so various, that it will be necessary to point out in the first place, the particular one intended; and then it will be time enough to examine its merits and its foundations.

[SELECTED FOR THE REGISTER.]

MR REED.—The following curious document is copied exactly, without any alteration of the orthography or punctuation, from the folio edition of 1616.

DÆMONOLOGIE, in forme of a Dialogve, divided into three Bookes, written by the High and Mightie Prince, IAMES by the grace of GOD King of England, Scotland, France and Ireland, Defender of the Faith, &c.

¶ The Preface to the Reader.

The fearefull abounding at this time in this Countrey, of these detestable slaues of the Diuel, the Witches or enchaunters, hath mooued mee (beloved Reader) to dispatch in post, this following Treatise of mine, not in any wise (as I protest) to serue for a shew of my learning and ingine, but onely (moued of conscience) to preasse thereby, so farre as I can, to resolue the doubting hearts of many; both that such assaults of Satan are most certainely practised, and that the instruments thereof, merits most seuerely to be punished: against the damnable opinions of two principally in our aage, whereof the one called *Scot*, an Englishman, is not ashamed in publike Print to deny, that there can be such a thing as Witch-craft: and so maintaines the old errour of the Sadduces in denying of spirits; The other called *Wierus*, a German Physition, sets out a publike Apologie for all these crafts-folkes, whereby, procuring for their impunitie, he plainely bewrayes himselfe to have been one of that profession. And for to make this Treatise the more pleasant and facill, I have put it in forme of a Dialogue, which I have divided into three Bookes: The first speaking of Magie in generall, and Necromancie in speciall: the second, of Sorcerie and Witch-craft: and the third, containes a discourse of all these kinds of spirits and Spectres that appeares and troubles persons, together with a conclusion of the whole worke. My intention in this labour, is onely to proove two things, as I have already said: The one, that such diuelish artes have bene and are: the other, what exact triall and seuere punishment they merit: and therefore reason I, What kinde of things are possible to be performed in these Arts, and by what naturall causes they may be, not that I touch euery particular thing of the Diuel's power, for that were infinite: but onely to speake scholastickely, (since this cannot be spoken in our language) I reason vpon *genvs*, leaving *species*, and *differentia* to bee comprehended therein: As for example, speaking of the power of Magiciens, in the first booke and sixt chapter, I say, that they can suddenly cause be brought vnto them, all kinds of daintie dishes, by their familiar spirit: since as a thiefe he delights to steale, and as a spirit he can subtilly and suddenly ynough transport the same. Now under this *genvs* may be comprehended all particulars, depending thereupon; such as the bringing Wine out of a wall, (as we haue heard oft to haue bene practised) and such others; which particulars, are sufficiently prooued by the reasons of the generall. And such like in the second booke of Witch-craft in speciall, and fift chapter, I say, and proue by diuers Arguments, that Witches can by the power of their master, cure or cast on diseases: Now by these same reasons, that proues their power by the Diuell of diseases in generall, is as well proved their power in special; * * * And such like in all other particular sicknesses. But one thing I will pray thee to obserue in all these places, where I reason vpon the diuels power, which is the different ends and scopes, that God as the first cause and the diuell as his instrument and second cause, shoots at in all these actions of the diuell, (as Gods hang-man:) For where the diuels intention in them is euer to perish, either the soule, or the body, or both of them, that he is so permitted to deale with: God by the contrary, drawes euer out of that euill, glory to himselfe, either by the wracke of the wicked in his Iustice, or by the triall of the patient, and amendment of the faithful, being wakened vp with that rod of correction. Having thus declared vnto thee then, my full intention in this Treatise, thou wilt easily excuse, I doubt not, aswel my pretermitting, to declare the whole particular rites and secrets of these vnlawful arts; as also their infinit and wonderfull practices, as being neither of them pertinent to my purpose: the reason whereof, is giuen in the hinder end of the first chapter of the third booke: and who likes to be curious in these things, he may reade, if he he will heare of their practices, *Bodinus Dæmonomanie*, collected with greater diligence, then written with iudgement, together with their confessions, that have bene at this time apprehended. If he would know what hath bene the opinion of the Ancients, concerning their power, he shall see it well described by *Hyperius* & *Hemmingius*, two late Germane writers; besides innumerable other neotericke Theologues, that write largely vpon that subject: And if he would know what are the particular rites, and curiosities of these blacke Arts (which is both vnecessary and perillous) he will finde it in the fourth Booke of *Cornelius* Agrippa, and in *Wierus*, whom-of I spake. And so wishing my paines in this Treatise (beloued Reader) to be effectuall, in arming all them that read the same, against these aboue mentioned errors, and recommending my good will to thy friendly acceptation, I bid thee heartily farewell.

IAMES R[x].

FROM SHENSTONE'S ESSAYS.

A person that would secure to himself great deference, will, perhaps, gain his point by silence, as effectually as by any thing he can say.

To be, however, a niggard of one's observation, is so much worse than to hoard up one's money, as the former may be both imparted and retained at the same time.

Men oftentimes pretend to proportion their respect to real desert; but a supercillious reserve and distance wearies them into a compliance with more. This appears so very manifest to many persons of the lofty character, that they use no better means to acquire respect, than, like highwaymen, to make a demand of it. They will, like Empedocles, jump into the fire, rather than betray the mortal part of their character.

It is from the same principle of distance, that nations are brought to believe that their great duke knoweth all things; as is the case in some countries.

"Men, while no human form or fault they see,
Excuse the want of ev'n humanity;
And Eastern kings, who vulgar views disdain,
Require no worth to fix their awful reign.
You cannot say in truth what may disgrace 'em.
You know in what predicament to place 'em.
Alas! in all the glare of light reveal'd,
Ev'n virtue charms us less than vice conceal'd.
"For some small worth he had, the man was priz'd;
He added frankness—and he grew despised.

Virtues, like essences, lose their fragrance when exposed. They are sensitive plants, which will not bear too familiar approaches.

Let us be careful to distinguish modesty, which is ever amiable, from reserve, which is only prudent. A man is hated sometimes for pride, when it was an excess of humility that gave the occasion.

What is often termed shyness, is nothing more than refined sense, and an indifference to common observations.

The reserved man's intimate acquaintance are, for the most part fonder of him, than the persons of a more affable character, i. e. he pays them a greater compliment than the other can do his, as he distinguishes them more.

A reserved man often makes it a rule to leave company with a good speech, and, I believe, sometimes proceeds so far, as to leave company, because he has made one. Yet it is fate often, like the mole, to imagine himself deep, when he is near the surface.

Were it prudent to decline this reserve, and this horror of disclosing foibles; to give up a part of character to secure the rest? The world will certainly insist upon having some part to pull to pieces. Let us throw out some follies to the envious, as we give up counters to a highwayman, or a barrel to a whale, in order to save one's money and one's ship; to let it make exceptions to one's head of hair, if one can escape being stabbed in the heart.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, AUGUST 20, 1824.

THEOLOGICAL EDUCATION.

By an advertisement on our next page our readers will perceive that the anniversary services before the "*Society for promoting Theological Education in Harvard University*," will be performed in the Rev. Dr Channing's Church in Federal-street, on the evening of Sunday next. The sermon on the occasion will be delivered by the Rev. Mr Tuckerman, of Chelsea.

The objects of this Institution are of a highly interesting and important nature, and deserve the attention of all good and benevolent men.

The young men who devote themselves to the ministry, are generally those whose worldly circumstances are such, as absolutely to require considerable pecuniary aid, to enable them to pass through the regular routine of preparatory studies. It is in vain, however, to think of relying on the contributions of disconnected benevolent individuals for this aid. It is a bounty which can be permanently secured only by association, and by a united effort of those who wish well to the interests of Zion. It is with this object that the "*Society for promoting Theological Education in Harvard University*," was established. The claims of this Society to the public notice, and the benefactions of the opulent have been often presented. But like many other valuable institutions its merits need to be frequently pressed on the attention of a busy public, in order to obtain for it that favour and support to which it is frequently entitled among the many excellent charities of the present period. For ourselves, indeed, we cannot but feel that it has pre-eminent claims. The good that results to the community by the rearing up yearly a number of pious and learned clergymen, is really incalculable. The relation of these men, to the character of the future community, is equally as important as the seed to the future harvest. The soil on which no seed is planted and no culture bestowed, can be expected to produce nothing better than noxious weeds, briars and thorns. In like manner a civil community destitute of the influence of a pious and learned ministry will almost certainly become corrupt and reprobate. To prevent this evil, it is important that there be a union and co-operation of good men, in bringing forward, and by timely and needed assistance, encouraging young men whose thoughts and affections are directed to the ministry, but whose wishes and endeavours are thwarted by pecuniary embarrassments. All who are disposed to assist in the promotion of so benevolent an object, are referred to the Society, to whose anniversary we have now called their attention. The objects of the Society can be promoted both by annual subscriptions to its funds, and by attending the anniversary services and joining the public contribution. From our recollection of the number present at the last anniversary, we doubt not that the meeting on sunday evening will be well attended, and that the funds of the Society will be enlarged by the munificence of its friends. —

P. S.—Since the above was in type we have been informed, that, from the exertions which have been made, there is a prospect of very superior music on the occasion.

CHRISTIANITY IN INDIA.

In our last we gave some account of the celebrated "India Correspondence," and a brief abstract of the replies of Mr Adam to Dr Ware's first question,—the object of which was to ascertain what was the real success of the exertions that have been made for christianizing the inhabitants of Eastern countries. It will be recollected, that Mr Adam mentioned the translations of the Scriptures, and the publication of tracts as some of the important means used by the missionaries for the purpose above-mentioned. He proceeds to say, that "the preaching of the gospel in the native languages, is another mode of spreading Christianity in India, and he endeavours to show the extent to which this means has been used. It appears from his statement, that preaching in the native languages has been of late comparatively but little practised. It is avowed in a late publication by the Serampore Missionaries, that for at least the last fifteen years their various avocations at home have prevented their traversing the country to converse with the Hindoos. The Rev. Mr Chamberlain, lately deceased, and a son and nephew of Dr Carey, have devoted more time to native preaching, than to any other department of missionary labour. Beside these we do not learn that any of them have of late been much employed in preaching in the native languages. Mr Adam here observes that during the three years that he was associated with the Missionaries he was more engaged in native preaching than in any other department of labour, "but before the end of the third year," says he, "they obliged me to separate my labours from theirs, because I could not approve of the plans which they prosecuted of preaching principally to the poor and illiterate, and because they could not approve of the plans which I proposed with a view to draw the wealthy and the learned to hear the gospel."

In this connexion Mr Adam gives the following note:

"I cannot refrain from adding in a note the remark of a highly respected and judicious friend. "The Missionaries," he says, "grapple with the ignorant, and they find prejudice and superstition where, in the simplicity of their understanding and knowledge of human nature, they expected to find a *table rase'e* ready to receive the doctrines of Christianity laid down by them as self-evident truths which only required to be known to be at once adopted."

After mentioning some individuals among the Independent or Congregational Missionaries, as well as among those called Church Missionaries, who had been considerably engaged in native preaching, he proceeds with the following general remarks:

"Respecting European Missionaries, it may in general be observed, that so many are engaged in conducting boarding schools and printing offices, in teaching charity schools supported by public contributions, in superintending native schools supported by Government funds or by voluntary subscriptions and donations, in preaching to English congregations and discharging other pastoral duties, in editing periodical works of a religious and literary character, and in various other religious and philanthrophic, literary and scientific pursuits, that few of them *can* have much time to devote to native preaching; a department of missionary labour which imposes so much fatigue of body and exertion of mind, that those who zealously prosecute it must be indisposed as well as unfit for almost every other pursuit or engagement."

Following this are some interesting statements respecting the preaching of native converts.—But we must defer an account of this till next week.

We are happy to perceive by the communication of one of our correspondents, that a spirit of free religious inquiry, and a determination to defend their christian freedom is awakened in Franklin county. We apprehend from what we can learn, that a spirit of intolerance has had great scope in that region of late, though we have no doubt that the result will be the furtherance of the true principles of Christianity.

The communication which we have inserted speaks in warm terms of approbation of the establishment of a new religious paper, and lest by the insertion of the article we should be supposed to entertain the same feelings on the subject, we think it a duty to observe, that whilst we feel as strong a desire as our correspondent for the success of liberal principles in that region, we are at the same time decidedly of the opinion, that it is entirely a mistaken policy and an eventual detriment to the cause, to have a number of feebly conducted and languishing Journals, whilst if the patronage was concentrated we might have one popular publication which could command sufficient talent, to render it a truly useful work. We have had some experience on this subject and we therefore speak with less reserve. The oldest journal of this kind amongst us, though it enjoys the best advantages from its location, is still languishing for want of patronage, and for this very reason, (as it obliges the editor to turn his attention to other means of support,) is, we have no hesitation in acknowledging, inefficiently and feebly conducted, compared with what it should be, and otherwise might be.

Whatever efforts may be made at the first establishment of a new paper, it is entirely idle to expect that it will long command sufficient talent to make it useful, without a generous and well sustained patronage. Though we have no reason to suppose that the contemplated paper will not be better supported than those that have preceded it and been relinquished, yet the unfavourable influence which it seems to us the ill success of its predecessors has had on the cause, together with the embarrassed and dragging course to which we are ourselves doomed from a limited patronage, oblige us to withhold our warm approbation of the project; though at the same time, if it must be established, we shall not only oppose no obstacle to its course, but shall heartily rejoice at and endeavour to promote its success.

Dr Channing's Sermon. The publication of Dr Channing's Sermon at the ordination of Rev. Mr Gannett, has been delayed by unavoidable circumstances. We are happy to state that it is now in such a state of forwardness that it will be published to-morrow morning.

In the Boston Telegraph of Thursday we notice a communication in which the writer has the following sentence:—

"At a Unitarian ordination which recently took place in this city, we were not a little surprised to hear the preacher brand the sentiments of Trinitarians with the unseemly epithet, "HEATHENISM;" and the more so, as the preacher was a gentleman, who, in the days of yore, was noted for his mildness and candor."

Our object in alluding to this subject is to inquire of the writer to what ordination he alluded, and, if he alluded to the only late Unitarian ordination in this city, to ask him also to tell us in what part of the discourse, and in what connexion the objectionable expression was used. We have taxed our recollection to satisfy ourselves whether any such expression was used. We have also carefully perused the sermon with the same view, and we can neither recollect nor find anything which can justify the complaint of the correspondent of the Telegraph.

Piracy. A letter from Curracoa, dated July 17th, states that news had been received from Aguadilla, July 5th, by which it was learnt that an American hermaphrodite brig bound from Laguira to some part of the U. S. and loaded with indigo and coffee, was taken by a gang of pirates, carried to one of the Mona islands where the captain and crew were forced to unload and unrig her. She was then sunk, and every person belonging to her murdered.

It is stated that six of the pirates have been taken, and one of the leaders killed in the conflict.

Boston Savings Institution. The report of the Treasurer of this institution is made semi-annually. The present Treasurer, James Savage, Esq. has just published the fifteenth semi-annual report. It appears that the amount of funds now in the care of the institution is $593,076 15. Since the last meeting of the trustees, 2031 deposits have been made, amounting to $91,663. It is stated that the general funds have increased more, and the accumulating funds less than in the former half year.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Reed.—The following remarks were suggested in a conversation on the subject of Charitable Institutions. If you think them worthy an insertion in your paper, they are at your service.

The failure of success, in many charitable plans, may perhaps be imputed to an erroneous system which prevails more or less in the greater number of charitable institutions. The chief care and responsibility, besides a considerable portion of actual labour, is made to depend on a comparatively few individuals, whose services are wholly gratuitous. In forming a Society, it is desirable to employ, as officers, persons of active and efficient characters;—those who are known to be such from proof, will be selected, if possible; and thus, those who have least actual leisure, will be most in requisition. It has frequently been acknowledged and lamented by the teachers of Sunday Schools, that no satisfactory plan has yet been adopted for the instruction and discipline of the children; and it is obvious, that without a tolerably strict discipline, little impression can be made on this class of the community.

Among the variety of Institutions which have been established within the last few years, no one, it is believed, is more really useful, than the "*Society for employing Female Poor*," and no one (in proportion to its means) is calculated to be more extensively and permanently beneficial to those for whose benefit it is chiefly designed. This Society is so constructed, that its success does not depend on the gratuitous exertions of those who manage its concerns; but while sufficient care and responsibility devolve on the board of Managers to interest their feelings and keep alive their energies, the more laborious duties are entrusted to an Agent, who derives her support from the office; an office which could not be properly filled by a rotation of persons, and is constant employment for one. This situation is respectable, and can only be given to a person of respectability and good education.

It is believed, that were a similar system adopted by the patrons of Sunday Schools, the Schools might be made more extensively beneficial; and many deserving persons of both sexes might be assisted in obtaining a support, who would be capable of instructing the children. That there are many such in the community, is evident from the numbers who make unsuccessful application whenever a vacancy occurs in the Primary or other Schools, and indeed in every department where good moral character and education are required, however small the compensation. Some of our most respected and valuable citizens devote a considerable portion of time to the interests and advancement of this truly christian charity; and the pity is, that so much time and talent should produce so little comparative effect. The gentlemen are generally men of business, much employed through the week; and some of them connected with literary Institutions and religious Associations, which might fill much of their leisure time usefully and agreeably to themselves and others, if they did not feel obligated to attend the Sunday Schools. Ladies may generally find sufficient benevolent occupation in less public situations.

Might not an association be formed, and supported by regular subscription, which would maintain a number of competent Teachers for Sunday Schools? These teachers, having no other business, might be employed through the week, in visiting the parents, and overlooking the children. Persons qualified for this office might produce an extremely beneficial influence on the lower classes, (and such, it is thought, are the only proper subjects for our charity Schools) their frequent intercourse and means of communication with their pupils, would afford them a more general and thorough knowledge of both parties, than the present teachers have time or means to acquire; and they would consequently be enabled to apply their instructions more efficaciously.

The gentlemen who now act as Teachers, would still find considerable employment in arranging the plans of operation, in receiving the statements of the Teachers, and occasionally witnessing the progress of their pupils. They might also have the satisfaction (should this scheme prove successful) of contributing to the advancement and pecuniary support of those whom they should select for Teachers.

These remarks are respectfully submitted, with the hope that they will be candidly received, and that some exertions will be made in relation to this subject, by those whose situation and influence enable them to improve on the suggestions which may meet their approbation; and to practise what their judgment may approve. — B.

[The suggestions of our correspondent "B." are deserving attention. One of the institutions alluded to, we think particularly meritorious.—We mean the "Society for the employment of Female Poor." It is an institution under excellent management, and is not only a particular blessing to the poor, but a manifest benefit to the community in general.

How far our correspondent's remarks relative to *Sabbath Schools* are correct, we leave our readers to judge. Undoubtedly there is room for much improvement in the management and instruction of these schools; but whether it would be judicious to appoint any number of persons as teachers or superintendants of these schools, who should devote six days of the seven to the business of visiting parents and children and making arrangements for the seventh day, seems to us doubtful. It is to be feared, moreover, that the funds of these institutions would soon be exhausted were we to appropriate from them sums sufficient for the whole support of teachers. But perhaps we do not fully understand the plan of our correspondent, if so our remarks will prove inapplicable.]

FOR THE CHRISTIAN REGISTER.

HYMN.

O God! I pray thee, may my heart
Subdue each wild and idle fear;
And may my soul, by thee still taught,
Tread firm the path of duty here.

Soon shall this frame in dust find rest,
And slumber silent in the tomb;
Lord! may my spirit join the blest,
Far from this world of doubt and gloom.

There *Faith* by long endurance proved,
And *Hope* in full fruition blest;
Th' enfranchized spirit hence removed,
Shall in thy perfect *Love* find rest. E. X.

FOR THE CHRISTIAN REGISTER.

THE FACTORY GIRL.

At the present day, novels, which in former times were confined to polished society, are extensively circulated in country towns, and form a principal, at least too large a part, of the reading of the youthful inhabitants, particularly females. It is therefore highly important that the novels which they obtain should inculcate pure morality and enforce the observance of religious duties. Hence it is gratifying to those who are interested in the welfare of the rising generation to find that a new edition of the Factory Girl has lately been published. This little work is particularly well adapted to interest and improve those classes of young people in the country, for whose use it appears to be chiefly designed. The style is easy and unaffected,—the narrative entertaining,—and, above all, it contains excellent moral and religious instruction.

FOR THE CHRISTIAN REGISTER.

Mr Reed.—We observed in the Register of last week some extracts from the prospectus of a new paper, to be established in Greenfield, Mass. and devoted in part to the illustration and defence of the principles of liberal Christianity. We were gratified in hearing of this proposal. We think a paper of this character in that part of the state, may render essential service to the cause of christian truth, charity, and holiness. We are happy to learn that liberal opinions have so far triumphed there, over the spirit of religious denunciation and exclusion, as to assume an independent stand against the arrogant pretensions of a few self-created guides of publick sentiment.

We confess, however, that we were not prepared to hear, so soon, of any direct attempts to withstand the current of intolerant and ambitious orthodoxy, which has set with such strength and violence, in the county of Franklin.

Though at this distance, we have not bee
different observers of the operations of the
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themselves, in a free community, on bolde
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From N. Y. Commercial Advertiser.

LA FAYETTE.

We have great pleasure in announci
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companied by his son, George Washingt
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and one servant. They arrived there o
day morning last, in the ship Cadmus, C
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Havre. He landed at Staten Island, a
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where he remained through the day and
the night.

At 11 o'clock, a steam-boat procee
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members of the Common Council, to gr
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Though at this distance, we have not been indifferent observers of the operations of the skilful, in their high places of spiritual domination; and they have convinced us, that theological prejudice and bigotry have seldom entrenched themselves, in a free community, on bolder and more commanding ground than in this section of the country. At the same time, we have been perfectly aware, that the struggle could not long be continued. We knew too well the force of enlightened views on other subjects, to suppose they would permit men of shrewd and calculating minds to bury their good sense under a suffocating cloud of mysticism and terrour, when forming their opinions on the disputed topics of doctrinal theology. We trusted too much to the integrity and keen observation of our citizens, to believe that they could long remain in servitude to those religious sentiments, which they have seen weakening the confidence between man and man, destroying domestic union and peace, and spreading gloom and strife over the face of society. We were sensible, too, that men who could read human nature and understand the force of arguments taken from actual life and conduct, would be very much disgusted with the recent exertions that have there been made, to prop up a decaying and mouldering fabric of religious despotism over the mind, which God created free,—with the *pitiful efforts* of a few to establish their own *narrow orthodoxy* over the consciences of the many,—and that too, by a petty system of manœuvering, calumny, and management, which we should hardly expect in the leaders of a profligate political faction. We speak with earnestness; and we ought to do so. We suppose that no one, who is blest with a moral sense of tolerable delicacy, acquainted with the history of theological controversy and ecclesiastical councils and clerical tribunals in that county, can avoid feelings of rising indignation.

We have thoroughly sympathized with our christian brethren, to whom the duty of defending the truth as it is in Jesus, against the obstacles of deeply-fixed prejudices, gross misrepresentation and systematic hostility, is entrusted. We have witnessed their generous and honourable conduct, when suffering the slanders of envenomed tongues and those cruel revilings which cut the sincere Christian to the heart,—with unaffected satisfaction and pride.

We have no personal acquaintance with the gentleman who is to superintend the management of this paper; but from the proofs we have seen of his independence, correct feelings, and good taste, in the editorial labours which he has recently quitted, we are confident that we shall not be disappointed, in hoping much from the application of his talents and zeal to the diffusion of sound and scriptural views of our common faith. We wish him and his fellow labourers in the honourable and holy cause of pure Christianity, the most complete success. We welcome them to the noble conflict of Christian truth against the errors of man's inventions,—of the simplicity and loveliness of the religion of Jesus, against the stern and revolting dogmas of the Genevan heresiarch. We heartily bid them God speed, and are persuaded that God will bless and reward their labours in the cause of righteousness and truth.

From N. Y. Commercial Advertiser.

LA FAYETTE.

We have great pleasure in announcing the safe arrival at N. York of Gen. La Fayette, accompanied by his son, George Washington La Fayette, Mr Augustee Le Vasseur, a companion, and one servant. They arrived there on Sunday morning last, in the ship Cadmus, Captain Allyn, after a pleasant passage of 31 days from Havre. He landed at Staten Island, and was conducted to the seat of the Vice President, where he remained through the day and pased the night.

At 11 o'clock, a steam-boat proceeded to Staten Island, with Gen. Morton, and several members of the Common Council, to greet his arrival, and communicate the arrangements that have been made. The General received company during the greater part of the day.

[The following are extracts of a letter from a gentleman in New-York, (a Bostonian) to his friend in this city. We are told that the General may be expected in Boston as soon as Tuesday next as he is desirous of being present at the approaching commencement.]

"I have just returned in the steam boat from Saten Island, and take the earliest opportunity of informing you of the arrival of La Fayette.—He is at the house of Vice President Tompkins. I have been introduced to him, and was really delighted with his affability. His dress is a blue coat, yellow vest, and black pantaloons, which come down over his shoes so low as to hide his stockings—he is lame in his left leg, and walks upon the side of his foot. He is, I should think, over six feet high, stoops a little—of sandy complexion—speaks broken English, and has the appearance of a Frenchman both in looks and politeness."

During my conversation with the General he spoke in the highest terms of Boston and its vicinity. The committee requested him to stay at the Island until Tuesday, but his answer was, "*I cannot, for I wish to be in Boston, that I may visit Cambridge on Commencement day, where I shall meet many of my old friends. You no doubt know my attachment to you* ALL; *I am heartily glad to see you—but must make a visit immediately to Boston, and will return again.*"

Since the publication of the above in the Boston Gazette, the mayor has received official information that Gen. La Fayette wtll arrive in this city on Monday. Orders will be issued on Saturday relative to the arangements for his reception.

GENERAL INTELLIGENCE.

NEWBURYPORT, AUG. 13.—Mr. Ruggles, a gentleman from Bristol county, informs us, that being on Plum Island beach, Wednesday last, with his family, for the benefit of salt water bathing, his attention was first attracted by something on the surface of the water, at some distance, which the party thought was a drift log—presently a huge animal came up within a few yards of the shore, and where but a few moments before the wife of Mr. R. had been in to bathe—they all now had a distinct view of the serpent's head, at not more than thirty yards distance—it was of a dark brown color, about two feet long, and when his jaws were extended, could distinctly see the animal's teeth, having two regular rows, of an ivory white color, and appeared to be from two to three inches long—his eyes were as large as those of an ox, and his head, which was from two to four feet out of water, was shaped like an eel's. Mr. R. had an opportunity of viewing him for more than half an hour in different positions, for the serpent moved along the shore nearly a mile, and he last saw him in shad cove. He did not see his tail, but frequently noticed parts of his body, in undulated motion, as much as 30 feet distant from the head, and describes his appearance precisely similar to the accounts we have often had of this monster of the deep. We will only add, that Mr. Ruggles is a gentleman of veracity, and full reliance may be placed in what he has stated, nor is there a possibility of his being deceived in the appearance of the animal, as the air was perfectly clear, the water calm, and, to use our informant's own expression, "he was full as near to him as he wished to be." *Herald.*

BALTIMORE, AUG. 9.—*From Africa.*—By the schr. Fidelity, Capt. West, at this port on Saturday in 32 days fram Rio Pongas (Africa) we learn that the American Colony at Mesurado was trading peaceably with the natives. The Colonists were in good health and spirits, and their condition flourishing.

WILKSBARRE, PA. JULY 23.—*Extraordinary.*—During divine service in St. Stevenson's Church, in this town, on the afternoon of Sunday last, while a part of the congregatian were employed in singing, accompanied by the organ, a robin entered the church and perched upon the bible on the altar, where it continued, an object of curiosity to those present, until taken captive by the hand of a gentleman.

PHILADELPHIA, AUG. 12—A meeting of the colored people was held on Tuesday evening in this city, and a Society organized for the purpose of aiding the work of emigration. It is stated that a very large number of colored people in this city, are solicitous to embark *soon* for Hayti, and that they only *wait* the means of effecting their desires; so that the utility of this measure is likely to be very soon tested. The desire of emigration does not appear to be confined to the mere destitute of this class of people; but many who enjoy a ready and easy means of obtaining a good living among us, are ready to accompany their less fortunate brethren. *U. S. Gaz.*

Water Proof Muslin.—Mr. Mackintosh, an eminent muslin manufacturer, has been exhibiting in London, specimens of water-proof muslin, and water-proof fabrics of various descriptions. He lays two breadths together, and interposes a thin lamina of caouchouc, (gum elastic, or India rubber,) dissolved in oil of turpentine.—The Muslins thus prepared are light, not distinguishable from others; they wash well; and they can be afforded at an inconsiderable advance of price. Silks, woollens, linens, &c. are treated in like manner, and even leather. Of course, such a discovery is of very extensive application, and of great importance to commerce and the arts. Mr. Maherly, M. P. is understood to have engaged in its introduction south of the Tweed.

THE INDIANS.

An interesting anecdote has been related to us, concerning the Indian Chiefs who are at present in this city. It is a well known trait in the character of the Son of the Forest, that he seldom betrays surprise or astonishment at any thing he may behold, however wonderful. These Chiefs among other public institutions, visited the asylum for the Deaf and Dumb. The Interpreter explained the situation of the children, and that they were capable of conveying to each other their wishes and opinons, by means of their fingers. This was too much for the credulity of the Indian without having satisfactory evidence of its truth.—Accordingly he desired the interpreter to whisper to the teacher to ask one of the boys *by signs* "who made him dumb;" on the question being proposed, the boy immediately, with a piece of chalk wrote the word "God" upon a black table against the wall. The Indian looked at it in silence, but as it conveyed no more idea to him than the Hebrew Alphabet, the interpreter perceived the dilemma and again whispered to the teacher to direct him to draw an animal something in the shape of a Racoon. The teacher made the requisite signs, while the Indian watched him intently; the boy drew the figure, and the uncultivated Son of the Forest was not too proud to betray his astonishment at this truly wonderful discovery, by which the condition of so many of our unfortunate fellow beings will be rendered comparatively happy. *Phil. Aurora.*

Last evening the delegation of Indians paid a visit to the Circus, on the invitation of Mr. Cowell, the manager. They were entirely divested of their blankets and other costume peculiar to their tribes, and appeared in the boxes in the full dress of military officers, with swords and caps. During the whole of the evening, they paid the utmost attention to the performances, and seemed particularly delighted with the antic gambols of Williams, the clown. Hunter's equestrian performances also particularly engaged their attention. They at first shewed their approbation by a shout resembling the war whoop, but on observing the rest of the audience clapped their hands, they readily conformed to the practice. *N. Y. Eve. Post.*

At Detroit, there are about 1000 Indians, mostly on their annual visits, from the Chippewas to the Sacs, of the Mississippi. The weather had been warm, the mercury having stood at 100 on the 29th ult.

BALTIMORE ATHENÆUM.

On Tuesday the 10th inst. at 12 o'clock, the corner stone of the Baltimore Athenæum was laid, at the intersection of St. Paul's lane and New Church street, in the presence and under the superintendence of the Directors of the institution, and the Building Committee.

The stone having been adjusted by the architect, with the aid of the workmen, a copy of each one of the Registers and Newspapers published in Baltimore, together with the original designs of the building, and the coins of the United States of America were deposited, and also a copper plate with this inscription:

Quod felix faustumque sit Civitati, Literis, Scientiis, Moribus, Religioni!

—

Hujusce Ædificii,
Literis Scientiisque dedicati,
Fundamenta jecit
SOCIETAS,
Cui nomen *Athenæum Baltimoriense*,
Die Augusti decimo,
Anno Domini MDCCCXXIV.
Republicæ XLIX.

New Mode of Instruction.—The Philadelphia Columbian Observer recommends a new mode of instructing the Deaf and Dumb, which, we understand, has been practised for some time in that city, with the most beneficial results. The method is, to impart ideas to the mutes, thro' the medium of things, instead of confining this, as in the common practice, to words. The latter method of teaching is so slow, tedious, and uncertain, that in five cases out of ten, it is not doubted but the benefits of education are lost on the mind, owing to the inability of the pupil to make the last necessary stage in the process, and go from words to *things*. The same system is likewise recommended in teaching those who are not deaf and dumb, as it is expected that its adoption could not fail to be of vast utility to the public, as well as profitable to the instructor. Years of toil and study at colleges would be infinitely more lightened; the cost of education diminished; while the mind would be moulded, in every department of science, into a more perfect form.

Two young men, alumni of Brown University, are now in Europe, and have made a donation to that institution of many valuable works, among which are the anatomical plates of Cloquet, consisting of two hundred and forty engravings of folio size. These gentlemen have also forwarded additions to the Chemical and Philosophical apparatus.—*Relig. Intell.*

From the Baltimore Telegraph.

A lady's Diary of a journey from Boston to New-York in 1704!—A little book is about to be published in New-York, containing a Diary kept by a lady during a journey from Boston to New-York, in the year above mentioned. The manuscript is original, and has but lately been brought to light. The writer was a lady of superior attainments; and the little work is rendered doubly interesting, by the liveliness of the style, and the description of the primitive state of the country at that early period of our history. In the brief notice it gives of New-York, there is room for drawing some striking contrasts with the present times. *N. Y. Adv.*

Marshall's History of the American Colonies.—A work under this title has just been published at Philadelphia. On examination, we find it is a revised edition of the first volume of the Life of Washington, embracing what was styled the Introduction to that work. In the preface, the author, after stating the motives which induced him to prefix to the life of Washington the general historical sketch which composed the first volume, says that "from the extreme, I may add unpardonable, precipitation with which it was hurried to the press, many errors were overlooked, which on a perusal of the book, were as apparent to the author as to others." For the purpose of correcting these errors, and making the work more worthy of the public, he has carefully revised it, and obtained the permission of the proprietor of the copy-right of the Life of Washington, to separate the introduction from the other volumes, and to publish it as a distinct work. Although the alterations do not appear to be very extensive, they must materially increase the value of the volume. There is no intimation in the preface of a design to extend this revision to the other volumes of the Life, but as the time which has elapsed since its publication must have enabled the learned author to make material improvements in it, we may be allowed to express the hope that he has formed the intention of favoring the public with a revised edition of the whole work.—*Bost. Daily. Adv.*

It is represented in the English publications, that, during the last few years, there has been an unprecedented overflow of students at Oxford and Cambridge. The Scottish Universities appear to be equally full; the number of students at the King's College, and Marischal College, Aberdeen, during the last session was about 810, the number at St. Andrew's about 200; at Edinburgh about 2100; and at Glasgow about 1600: in all, about 2,540,—*Phil. Rec.*

FROM GREECE.

The latest intelligence of the movements of the Turkish fleet we believe is contained in letters received in this city from Smyrna, dated May 22d, at which time it was stated that the fleet was at Salonica, for the purpose of taking on board 18,000 troops. A London paper furnishes the following particulars, of nearly as late a date.

Letters this morning have been received from Salonica, which advise the arrival in the Gulph, which bears that name, of the Turkish fleet, consisting in all of nearly sixty ships. It was reported that it would be joined by thirty transports, having six thousand troops on board, and then proceed against some of the most powerful islands in the Archipelago. This force, in addition to the troops expected from Smyrna and Egypt, will again render the Ottomans formidable to the Christians, and unless there should be more unity amongst the Grecian chieftains, the successful finish of the war may be more distant, than the favorable conclusion of the last campaign led the friends of Grecian independence to expect. Jealousy has hitherto prevented the reduction of the fortress of Patras, and of the castles of Lepanto; and as the Turkish fleet will now probably supply these garisons with provisions and military stores, a considerable period may still intervene before the barbarians be entirely expelled from the Morea.

FROM RIO JANEIRO.

SALEM, AUG. 13.—Capt. Whittredge, who arrived here yesterday from Rio Janeiro, states that, when he left, a fleet was daily expected there from Lisbon, to blockade the port, in consequence of which the produce of the country had been stopped in coming in. There were a great many press gangs impressing every one they could find for the army and navy; they had even impressed an American captain, who obtained his liberty by telling them that he was an officer belonging to an English packet then lying in the roads. It was rumored that the Emperor was about granting commissions to any who were disposed to fit out privateers. He gave all his troops a great dinner on the 25th June, himself at the head of the table. He had appointed Capt. Jewett, who had a short time previous been dismissed from the service for tarring and feathering a man, to the command of a new frigate. It was understood that the Emperor had paid Lord Cochrane his prize-money, and that all his vessels of war had been ordered to be in readiness.

PERU.

The Argos published at Buenos Ayres, on the 30th of June, received at this office, contains three documents from the pen of the Spanish General LA SERNA in Peru, the last of which dated 21st of March, is his resignation of the command he had previously held, declaring his adhesion to the absolute king. This letter is addressed to General Canterac; and from the whole, we may infer that Canterac is of the Constitutional party.

A letter (says the Argos of April 30) received at Buenos Ayres from Lima, dated 19th April, states that Bolivar has paid the navy in the Pacific up to that date, and that he was at Truxillo with 15,000 men, and Gen. Sucre at Huacho, with 3000. This account may be exaggerated, but the first we well know has not less than 10,000, and the latter 5,000. We also know that he is daily receiving reinforcements. *Balt. Amer.*

COLOMBIA.

Bogota papers to the 1st July have been received.—An *extra contribution* had been levied on all the citizens of the republic (including the Clergy) and corporations, of a quarter of a dollar on each poll, male and female; and the same sum on every fifty dollars of capital over fifty dollars. The process of collection was summary; and the contribution was not to interfere with the ordinary taxes. A treaty of amity between the governments of Colombia and Buenos Ayres, had been ratified.

The manuscript of Milton, recently discovered in England, was about to be printed in June, at the press of the University of Cambridge, together with an English translation. It consists of more than 700 pages.

It is stated in a letter from England that a new Post Office is erecting in London, which will cost £500,000

ERRATUM. In the last Christian Register, last column on second page, at the head of an original article, second line, for *coloqui* read *coeloque*.

MARRIED,

In Salem, Mr Young F. Walden to Miss Lucy Dixon of Charlestown, Mass.

In this city, on Thursday morning, Henry Smith, Esq. of Portland, to Miss Sally Maynard, eldest daughter of the late Mr John M. of this city.

In Dedham, Mr Simeon Gould, of Sharon, to Miss Lucy Fisher, of Dedham.

In Leicester, Lt. James W. Ripley, of the U. S. army to Miss Sarah Denny, eldest daughter of Col. Thomas D.

DIED,

In this city, on Tuesday night, Henry Higginson, aged 17, son of Henry Higginson, Esq.—a young man of uncommon worth and promise.

Yesterday morning, Elisha Newell, youngest son of Mr Elisha Dwelle, aged 7 months.

In West Boylston, Rev. Alling Hough, Pastor of the Baptist Church in that town, aged 33.

In Providence, on Saturday, of apoplexy, Mr Ebenezer B. Morse, aged 40.—He was a native of Westborough, graduated at Dartmouth College, and gave several excellent exhibitions on the stage in this city, afterwards a Chaplain in the Navy, and teacher of Elocution in the Colleges of Virginia and North Carolina. He was, we learn, on his return from a visit to his friends.

In Gennesee, N. Y. Mr Dudley Hosford,—death occasioned by drinking a small quantity of diluted potash, by mistake.

In Baltimore, Zebulon Hollingsworth, Esq. aged 63, formerly Associate Judge of the Sixth Judicial District of the State Maryland.

The whole number of deaths in this city, last month, was 91.

Under 1 year	10	Still	7
From 1 to 10	13	Unknown	9
11 to 20	13		—
21 to 30	5		91
31 to 40	17	41 were male	
41 to 50	5	43 female	
51 to 60	5	7 still	
61 to 70	5	—	
71 to 80	1	91	
100	1		

THEOLOGICAL EDUCATION.

THE annual meeting of the "Society for the Promotion of Theological Education in Harvard University, will be holden in Boston, on TUESDAY next, (being the day immediately preceding Commencement,) at the Hall of the American Academy, Athenæum, at 11 o'clock.

Religious services will be attended on the evening of the next Lord's day, in the Church in Federal-street, when the annual discourse will be delivered by the Rev. JOSEPH TUCKERMAN, of Chelsea, and a collection taken in aid of the objects of the Institution.—Services are appointed at half-past seven.

August 20. FRANCIS PARKMAN, *Sec'ry.*

CHANNING'S SERMON.

IN the press, and will be published to-morrow morning, and for sale at the Counting Room of the Christian Register, Congress-street, and at the Book-stores generally, Dr Channing's Sermon at the ordination of Rev. Mr Gannett.

JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together.

JUST published, and for sale by Nath'l. Balch, Jr. at No. 13 1-2 Cornhill, and at the office of the Christian Register, also at the principal book-stores in the city, price 25 cents, Rev. Jacob Norton's Valedictory Discourse, delivered before the first Religious Society in Weymouth, on the morning of the Lord's day, in two parts. Published by request. *Thou bringest certain strange things to our ears.* August 20.

Important Correspondence.

JUST published, and for sale at this office, price 50 cents, "Correspondence relative to the Prospects of Christianity, and the means of promoting its reception in India."

"The following Correspondence, on a subject, always interesting to the Christian community, and peculiarly so at the present time, is laid before the public, in the belief, that the information, which it contains, will be useful, in communicating more distinct views, than are generally possessed, relative to the prospects of Christianity in one quarter of the world; and that it may assist in giving such a direction to the efforts of Christians to propagate their religion in heathen countries, as shall yield a hope of better success, than has been yet experienced.

"The profits of this publication will be wholly applied to the purpose of aiding the cause of Christianity in India."

FOR sale at this office a few copies of "A Letter from DAVID HOLMES, to the Church of Christ in Amherst, N. H.

FOR sale at this office a few copies of Dr Bancroft's Sermon at the ordination of Rev. Mr Bigelow, of Medford.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund.

Miscellanies.

SUMMER WIND.

It is a sultry day; the sun has drank
The dew that lay upon the morning grass,
There is no rustling in the lofty elm
That canopies my dwelling, and its shade
Scarce cools me. All is silent save the faint
And interrupted murmur of the bee,
Settling on the sick flowers, and then again
Instantly on the wing. The plants around
Feel the too potent fervours; the tall maize
Rolls up its long green leaves; the clover droops
Its tender foliage, and declines its blooms,
But far in the fierce sunshine tower the hills,
With all their growth of woods, silent and stern,
As if the scorching heat and dazzling light
Were but an element they loved. Bright clouds,
Motionless pillars of the brazen heaven,—
Their bases on the mountains—their white tops
Shining in the far ether—fire the air
With a reflected radiance, and make turn
The gazer's eye away. For me, I lie
Languidly in the shade, where the thick turf,
Yet virgin from the kisses of the sun,
Retains some freshness, and I woo the wind
That still delays its coming. Why so slow,
Gentle and voluble spirit of the air?
Oh come and breathe upon the fainting earth
Coolness and life. Is it that in his caves
He hears me? See, on yonder woody ridge,
The pine is bending his proud top, and now,
Among the nearer groves, chestnut and oak
Are tossing their green boughs about. He comes!
Lo, where the grassy meadow runs in waves!
The deep distressful silence of the scene
Breaks up with mingling of unnumbered sounds
And universal motion. He is come!
Shaking a shower of blossoms from the shrubs
And bearing on their fragrance; and he brings
Music of birds and rustling of young boughs,
And sound of swaying branches, and the voice
Of distant waterfalls. All the green herbs
Are stirring in his breath, a thousand flowers,
By the road side and the borders of the brook,
Nod gaily to each other, glossy leaves
Are twinkling in the sun, as if the dew
Were on them yet, and silver waters break
Into small waves and sparkle as he comes. B.

FRENCH REVOLUTION.

In Somerville's letters on France, a work favourably noticed in the last North American Review, the author has the following remarks on the "Constituent Assembly of France," at the period immediately preceeding the Revolution:—

"The Constituent Assembly," says Mr Somerville, "proclaimed universal toleration in matters of religion, and thus made virtue the test of piety, and took away from hypocrisy the mask of truth; it rendered monastic seclusion obligatory only on the consciences of devotees, and thus relieved many from the intolerable hardship of being imprisoned for life, in spite of repentance. It abolished *Lettres de Cachet*, and thus deprived the king of the power of exiling and ruining any individual, or of shutting him up for life in solitary confinement to gratify private resentment, or the persecuting caprice of any great man; it forbade the future use of torture, and thus deprived the amateurs of cruelty of all opportunity of enjoying spectacles of agony; it ordered all criminal prosecutions to be carried on in public, and thus stript prosecutors and false witnesses of the chance of perjuring themselves with impunity; whilst, by adopting the trial by jury, it secured to the accused, not only the probability of acquital when innocent, but that most beautiful privilege of a British subject, the right of being presumed innocent until proved guilty. By establishing the liberty of the press, it secured to truth an ultimate triumph over error, in spite of the abuse of that privilege, which followed in the first hours of its fruition. By putting down the peculiar privileges of the noblesse, and by limiting the prerogatives of the crown, it sought to preserve personal freedom. By exploding the whole system of monopoly, it revived industry, and by suppressing the motley group of provincial laws, one of the relics of feudal barbarism, it opened the way for the establishment of a regular tariff, and a general code of laws. By the division and sale of the great estates of the clergy and crown, it brought them into cultivation, and rescued an immense body of people from a state of idleness, which perpetuated their ignorance. By arming the national guards or militia, it covered France with a shield; and by renouncing the right of conquest, it tried to take away from her neighbours all excuse for assailing her. Such, as far as I can learn from history and tradition, were the principal acts of the Constituent Assembly."

[The N. A. Review, in its notice of Mr Somerville's work, says:—]

"If we consider the permanent results of the French revolution, they are auspicious and consolatory. What has France gained by it?"

'She has gained,' (Mr Somerville replies,) 'a new territorial division of the kingdom, by which her various dissimilar provinces have been melted down into one community; an abolition of the privileges of the *noblesse*; the suppression of an oppressive ecclesiastical system, and of the right in religious corporations to hold landed property; an equal assessment of taxes over the whole kingdom; the establishment of a uniform system of jurisprudence, with the trial by jury; a respect for talents, over birth, with a free access of any Frenchman to any employment, civil or military; the eqality of all, in the eye of the law; the sub-division of the great estates of the kingdom; the emancipation of industry from the shackles of *Jurandes* and *Maitrisses*, and consequently great improvements in manufactures and husbandry;—freedom of conscience in matters of religion; the liberty of the press, at least for books; a representative form of government, with a long et cetera of inferior advantages.'

HOLY ALLIANCE.

[The following remarks on the Allied Sovereigns, and on the political state of Prussia, are from the Review of Somerville's Letters, alluded to above:—]

The combination of the allied sovereigns cannot endure, if any inference may be drawn from the fate of former coalitions, or from the elements of which the present is composed.—The respective powers have had, and must continue to have, mutual jealousies. Though the sword of the Prussian now rests peaceably in its scabbard, it cannot be forgotten, that it first gained the lustre and keenness of its edge in its contests with Austria. It is, moreover, the true policy of Prussia to favor liberal principles, and she cannot long remain untrue to her higher destiny. Her government is administered with unparallelled economy. The king expends nothing for his private pleasures; his equipage and attendants do not surpass the limits of a moderate private fortune. And as for the execution of civil justice, there is no country where the guiltless is more sure to escape, or the injured to gain redress. Still more may be said in praise of Prussia.. She has of late years uniformly and systematically made exertions to diffuse the advantages of education, and promote every liberal science and every elegant art. The private galleries of the king have been collected, the palaces at Potsdam and Berlin stripped of their ornaments, that public schools might be opened to the artists, and a constant source of improvement and delight to the public. A liberal Protestant church is supported by a regular, learned, and sufficiently numerous ministry; village schools are provided for the instruction of the peasantry; every considerable town has at least one gymnasium, and sometimes several; while the universities of Berlin, Halle, Bonne, and Breslau, yield in excellence to none, and have only Gottingen for a successful rival. Placed as the country is, with a vast frontier, in the centre of Europe, exposed to an attack on all sides, whether from France, Austria, or the Czar, it has been felt, that nothing but the public spirit of the nation can preserve its existence, and that spirit has been kept up by the gradual abolition of all feudal wrongs, and the general diffusion of intelligence. A government, which entrusts its security to the keeping of a well instructed nation, is essentially a free one.

"We do not believe that the Holy Alliance can continue; and much may be expected from the progress of political knowledge. The principles of government are every day more widely and universally discussed. They are exhibiting themselves also in practice on a grander scale than the world has ever yet witnessed.—The new republics, which are starting into existence in the American hemispheres, will exercise a powerful influence on the political condition of Europe. A system of states will be formed embracing all parts of the civilized world, and, by containing examples of every form of government, will enable the nations to decide from practical experience, which forms are usually administered with the soundest wisdom, and are productive of the greatest good.

"We trust also not a little in the native force of liberty. Its orb may be darkened, but never quenched; its beams obscured for the moment, but to-morrow repaired. From the days of Marathon to that of Waterloo, whenever the armies of liberty and despotism have been arrayed against each other, the fairest cause has almost always been victorious. A nation rising in arms is not to be subdued by mercenary troops. It was the spirit of liberty, though under the form of enthusiastic frenzy, which made the arms of the French republic invincible; the spirit of liberty left to Napoleon in Spain victories without conquest, and trophies without dominion; it was the spirit of liberty, which animated the German nation, when they collected all the zeal and force for which their character is remarkable, and poured across the Rhine to protect their independence. And still at Waterloo, the British believed themselves engaged for the rights and welfare of mankind. And the Prussians, yet the dupes of royal promises, fought, as they believed, for national independence and internal freedom.

"But whatever may be the ultimate condition of Europe, the lessons of liberty will continue to be taught. We return home from the review of European governments, with new love for our national advantages, and with new zeal to support them. We recur to this topic, which is, as it should be, a very common one, not from a spirit of national vanity, but that we may feel gratitude to the Great Parent of the nations, under whose Providence our republic has grown up to prosperity; and may cherish with the more sacred love the memory of those who achieved our liberties, and be mutually encouraged for the preservation and integrity of our institutions. In other countries even the best of men are divided in their views of politics, but in America there exists and can exist no such division. Here all our feelings are in harmony. Patriotism, respect for existing forms, reverence for the memory of our fathers, all unite to inspire the love of a liberal democracy. We have no deluding recollection of the virtues and prowess of chivalry to cheat us into admiration of feudal institutions. Safe from foreign influence, blessed with an even and impartial administration of justice, and feeling our mild government only by the freedom and safety which it ensures us, we can observe with calmness the political career of our public men, and choose the most intelligent and patriotic to administer our laws, dreading no extension of prerogative, no unlawful usurpations, no attacks on our private peace and comforts, and acknowledging no triumvirate but the eternal one, of truth, virtue, and liberty.

LACONIC LETTERS.

Parson to the Farmer—I desire you would send me a fat pig, or else———

Farmer to the Parson—I have no fat pig, and if I had———

From the Emporium.

PROGRESS OF ERROR.

"*Avoid the progress of error.*"—Great crimes generally spring from small beginnings, as well as great trees and great cities. The heart grows hard and wicked by degrees, and probably the worst man that ever lived can recollect a time when he shuddered, and hesitated, at the idea of committing a small offence. This truth should be often impressed on the young—say to them "avoid the appearance of evil," for every time you deliberately do a wrong thing, you pour a dose of poison into the heart, which will tend to destroy conscience, and break down the principles of virtue, you ought to cherish.

The traveller who put up at the old sign of the Gen. Wayne, in Alesbury, some fifteen or eighteen years ago, I promise you, did not leave that house without shaking hands with, and praising somewhat, Motgomery Rosco, the innkeeper's son, as fine a little boy as ever blessed a parent with the full blossoming of early promises. He was so obedient to his parents, so attentive and respectful to strangers, so kind and invariably polite to every one, and with all, he learned so smart at school, that every one loved and admired him.

Few youth ever left home with fairer prospects and with better character than did Montgomery, when, at the age of fifteen, he was sent to Philadelphia, and put under the care of a business doing merchant, that he might get such an insight into the business, as would justify his father in setting him up in a store in Alesbury, for this was the destiny he had marked out for his favourite child. His history is directly in point in establishing what I said at the beginning; and though few may have passed through as singular a complication of circumstances in their way, I am fully satisfied that his, in all its main and general features, is the history of thousands.

I said he was apprenticed to a merchant; it was Mr Markley, his master esteemed him highly and placed in him unlimited confidence. For a little while he remembered the kind admonitions of his faithful father of selecting company—was conscientious in the discharge of every duty—and tried as well as he was able to avoid the appearance of evil. One day however he went to the neighbouring store a moment to see a young gentleman and return a borrowed book. His friend, very politely, drew a glass of wine from one of the casks, and pressed him to drink—he did so and departed.

The next day the same person stepped to see him—he happened to be alone—and the strong desire not to be behind hand with his new neighbor, overcame the scruples of conscience; and he treated him in return to a glass of wine. In the hurry of the moment, he did not stop the liquor properly.—His master came in—saw the neglect, and enquired—"Montgomery—have you been at the wine cask!" It was an awful moment to him—he dared not pause to think—he yielded to another temptation, and answered, tremblingly—"No, Sir, I have not.—The old gentleman looked at him searchingly—then turned and stopped the liquor tight himself.

The next morning the same young gentleman stepped into the store and asked Mr M. to sell him a cask of such wine as Montgomery had given him the evening before. Mr M. looked at Montgomery again, as if to say—tell the truth next time. The exposure was too humiliating for the high spirited youth to bear. He saw his friend and entreated him to tell Mr M. that he drew the wine himself. His friend laughed and told him he would for an oyster supper.—The bargain was struck—he acquitted Montgomery in Mr Markley's eyes; but the poor boy was destitute of money. He had already taken some long steps aside. He took another—and resorted to his master's drawer for money to meet the expense of the supper he had promised.

While they sat in the celler to which they had repaired, a gaming board was produced—and he was asked to play for a small sum. The thought struck him that here was a chance to win the money he had taken from his master, and return it. He played and lost. He played again, and again,—still he lost.

His error was now of an alarming character. He became desperate—he took the further sums from the counter, which were necessary to pay what he borrowed and lost. It was missed—he saw himself liable to be discovered and ruined, and resolved at a single effort to retrieve his character, by procuring the sum deficient, and depositing it somewhere where it might seem to have been overlooked.

He rose, late at night—entered the store, took two hundred dollars and went to a gambling house, where he was confident he could win the money. He lost it every cent. The morning came—Mr M. happened not to examine the drawer which had contained the money himself; and at ten o'clock told Montgomery to carry it to the old bank. Mr Markley had a large deposit in another bank, and the infatuated youth drew a check on that bank, for the $200; signed his master's name to it, presented it; and was detected. He confessed the whole affair when it was too late; he had intended to deposit the money he thus attempted to draw in lieu of the money lost, and depend on chance to conceal the crime yet a little longer.

Poor fellow, I saw him, once afterwards, and with a tear in his eye, and grasping my hand he said—"I am going to the State-Prison, for a six-penny glass of wine"—alluding to the first error he committed, and which had led to all the rest.

God from his throne beholds not a nobler object on his footstool, than the man who loves his enemies, pities their errors, and forgives their injuries.

From Jackson's Travels.

EFFECTS OF OLIVE OIL.

In the kingdom of Tunis, the people usually employed as *Coolies*, or porters, are in general natives of Gereed, or the country of dates, about 300 miles from the sea-coast. Their dress is in general a wide woolen coat, its natural color, with short wide sleeves over, wrapping round the body, and tied round the waist, with a band; they never wear a shirt, and seldom have either trowsers, shoes, or stockings; they have always a scarlet woolen cap on the head, and sometimes a coarse white turban. Those coolies who are employed in the oil stores, seldom eat anything but bread and oil. They smear themselves all over with oil, and their coat is always well soaked with it. Though the plague frequently rages in Tunis, in the most frightful manner, destroying many thousands of the inhabitants, yet there never was known an instance of any of these coolies who work in the oil stores, ever being in the least affected by it. In the summer it is customary for them to sleep in the streets, upon the bare ground; we have frequently seen in the night, scorpions and other venomous reptiles, running about them in great numbers, yet we never heard of a single instance, where the coolies were ever injured by them; nor do the musquetoes, which are very troublesome to other people in hot climates, ever molest them, though their face, hands, and arms, from their elbows are exposed, as also their legs and feet. Any other people being so much exposed, would be nearly destroyed by the musquetoes. In Tunis, when any person is stung by a scorpion, or bit by any other venomous reptile, they immediately scarify the part with a knife, and rub in olive oil as quick as possible, which arrests the progress of the venom. If oil is not applied in a few minutes, death is inevitable, particularly from the sting of a scorpion. Those in the kingdom of Tunis are the most venomous in the world.

SLAVE TRADE.

We have witnessed the horrors of slavery. We have seen the African on the shores of his home in his native land. We have accompanied him across the wide waste of waters that divides the two continents. We have observed his pangs at the slave mart, when sold and separated from the last remnant of his friends (a sister, a brother, or a parent), or when his heart has swelled almost to bursting, at parting with the being whom he fondly and affectionately loved. We have beheld him under the hands of a brutal task-master, submitting with patient endurance to his toil; and not unfrequently smarting under the lash of the whip, without deigning to shrink or betray a symptom of suffering. We have spoken to him with tender commiseration—have soothed his afilictions—have watched the unrestrained tears roll in heavy drops down his agitated face, and one act of sympathetic kindness has implanted a deep impression of gratitude in his breast. This is no romantic tale, no idle story, but plain matter of fact. It was once the lot of the writer of this article to be on board a small vessel containing nearly 100 slaves. The whole (with the exception of five or six men) were male and female children from four to thirteen years of age. These were confined in a small space, with scarcely sufficient height to sit upright, many of them labouring under diseases, and their flesh (or rather skin, for flesh they had but little) rubbed into wounds with the motion of the vessel, and by lying close together on the bare deck. The men, observing the constant inebriation of the crew, planned to take the schooner from them, but they were too emaciated and weak by confinement and hunger to attempt it hastily. In a short time, they were observed to be considerably altered in their appearance, and to look much better. One night, when all the crew but the man at the helm were asleep, these desperate Negroes rushed on the deck. The sailors and Captain were aroused; a scuffle of some minutes ensued, in which both parties were severely wounded, and ultimately the slaves were overcome. The following morning the Captain deliberately loaded his pistols, placed three of the poor wretches in succession outside the gangway, and in the presence of the others, shot them with his own hand. On inquiring, it was discovered that these little half-famished children had daily supplied the men with some portion of their own scanty provision, to strengthen them for the enterprise.—*London Examiner.*

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CH

VOL. III.

ECCLESIASTICAL.

CHURCH IN FEDERAL STREE

The following account of the Church in Fed will undoubtedly be interesting to most o ers in the city, and probably to many at It has just been published with Rev. Dr C Sermon, at the ordination of Rev. Mr A similar abstract of the history of m churches if drawn with the same neatness ity, would be not only highly interesti present generation, but would be valu ments for posterity. We would respectf from our friends such statements of this their circumstances and opportunities n them to give. —

THE Church in Federal Street wa ally constituted by a number of Pre families from the North of Ireland, scendants of emigrants from Scotlan land, in the reign of James I. The in Boston in the year 1727. The R MOORHEAD, then about twenty-three age, accompanied them. We are infor they met with an uncourteous reception from some popular and groundless pr which prevailed respecting them. Suc ceptions, however, were gradually d and they gained merited encouragemen teem, as a company of industrious, pious emplary people. Similar prejudices indulged respecting a previous compa description, who emigrated to this from Ireland, in 1718, part of whom settlement at Nutfield, afterwards n them Londonderry, in New Hampsh was soon found that these worthy peop ancestors had suffered much for the P cause in Ireland, and who had themsel subjected to many hardships and inco ces, were a valuable acquisition to the They introduced the manufacture of l scale before unknown in New England spinning wheels, turned by the foot,' Belknap, "were a novelty in the c They also introduced the culture of which were first planted in the garde thaniel Walker, of Andover."

Between these different companies grants there was an intimate connex other settlers of the same denominati lished themselves, about the same ti ferent parts in New England. The R MCKINSTRY, with his flock, began the s of Ellington, in Connecticut. The Re ERCROMBIE, with a number of families their abode in Pelham, (Mass.); severa raine; and others in East Windsor, and at Brookfield. The settlers in L ry were under the ministry of the R MACGREGORE; and the Rev. Mr CORNW twenty families, arrived at Casco Ba

Mr MOORHEAD was born near Belfas land, of respectable parents, A. D. 1 received the first rudiments of learni land, but finished his education in Sc the University in Edinburgh. It do pear that he was the pastor of any Ch it is not known whether he had rece nation before he came to this country ligious Society in Boston, of whic the minister, was established by his and assiduity. They purchased a lot at a corner of Berry Street and (now Federal Street) and converte which stood on the ground, into a ho ship. This was in 1729; and the co having increased, they afterwards wings to the building. This rude edifice was their place of worship when a new and convenient Church ed, in the usual style of such build country at that period. At that time ety was in a flourishing condition. T twelve elders, correspondent to the districts or sections into which the tion was divided. The minister and assiduous in all the offices of instruc sel, reproof, and charitable aid, for Presbyterian plan of Church governm careful provision, and which the cir of the Society required. Mr MOORH wearied in his endeavours to promo good of his flock, to which he was m ly attached, and who cherished for ciprocal and united affection. His is fully and, it is believed, justly de a biographical sketch written by th David McLure, of East Windsor, was published in the Panoplist, for 1807. The leading features of the are confirmed by an obituary notice HEAD, which appeared soon after in Draper's Massachusetts Gazette. sketches, his earnest, uniform inculc peculiar views of Christianity know erally entertained by the Presbyte ination, is particularly mentioned. zealous enforcement of doctrines w cerely cherished, and believed to b importance, he was unwearied in ours to promote and maintain virtu among his people, and that, in life a tion, they should conform themse

* Hist. New Hampshire, ii. 37.